

I. 7.

THE
MISSIONARY LINK.

NINTH NUMBER,

FOR THE

Woman's Union Missionary
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



OCTOBER, 1864.

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THE MISSIONARY LINK can be also procured of the Treasurer, at 236 Lafayette Avenue, Brooklyn.

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THE MISSIONARY LINK.

FOREIGN CORRESPONDENCE.

Burmah.

Extracts of Letters received from Miss MARSTON.

“TOUNGOO, May 22d, 1864.

“Another of my pupils has been married, according to our customs, to a man who professes to be a Christian, and I trust is so. As he is an Episcopalian, they were married in that church. The Episcopalians have no mission here, but the military department have a chaplain, who conducts religious services regularly every Sabbath. The young girl who is just married is learning both English and Burmese. I have taught her to knit, and she has made her baby brother as pretty a pair of socks as I have ever seen. She has also worked two pretty lamp-mats upon canvas with crochet or tatted borders. At the time of her marriage she remained out of school for about a month, but she has now returned. I have now three married women in my school as pupils. One of them (a Shan woman) has made a profession of religion, and the other two attend with their husbands regularly upon the services of the sanctuary. I love my pupils, and I am sure that some of them love me.

“But I feel that all the encouragement I have is as much due to the fervent prayers which have gone up to a Throne of grace from believing hearts, as to any and all other

causes. I feel that you will continue to pray for me, and for a blessing upon my work. Take my school into the arms of your faith, for I desire you all to pray for the conversion of my pupils.

"I wish you could have seen little Bessie's eyes sparkle this morning, when I told her that her name was printed in Ameriea in a book. I have told Mah-moo that I wish her to become an assistant or a Bible-reader. I hope she will be remembered especially in prayer, that she may give her heart to the Saviour and be ready to work for him."

"TOUNGOO, July 7th, 1864.

"I do not know how I could get on without my Bible-reader. I think if you could know how much she has improved personally during her stay with me, you would not think the moncy expended on her spent to no purpose. I never enter her house but I find a number of persons there, to whom she gives instrucion, and she presides with more dignity than is usually possessed by a Burmese woman. Two more couples have been married according to our custom, one of the young men being brother to one of my pupils. I am very glad that so many of these people are asking to be married in a Christian manner, for it shows that the little light which we are instrumental in throwing around them is not without its effect."

India.

Extracts from Miss BRITTAN'S Journal.

RECEPTION OF THE DOCTRINE OF THE TRINITY.

"March 17th, 1864.—While reading 'Peep of Day' this morning, my pupil, Beautiful Star, stopped suddenly and said, 'Yes, I can understand about God, but I cannot understand about Jesus Christ; are there two Gods, or had God a wife? I tried to show her what I have always found to be the sim-

plest way of teaching the heathen or children, the doctrine of the Trinity. I showed her that every perfect human being has three parts, body, soul, and mind, all making one person, and yet properly distinct. The body is the visible part, the soul the invisible; yet we know it by its effects acting upon the body, for when the soul is gone we are dead. The mind is quite distinct again, for the mind may be gone, as in the case of a lunatic or idiot, and yet the soul and body be there. Now, I said, there is God the Father, who is a Spirit which no one has seen or can see; God the Son, who took upon him a form or visible presence, and we see God the Father in the Son, as we see the soul of man in his body. Then God the Holy Ghost, who is as the mind of God, and by whom we obtain all spiritual knowledge, for without His influence we can learn nothing about God, just as when we have no mind we cannot acquire knowledge. I am aware my argument will not bear logical criticism, but as a simple illustration it is understood. Beautiful Star's face brightened, when she exclaimed, 'Now I can understand; now I can believe about Jesus; before I could not.' When I left she promised to pray earnestly, 'Lord show me the truth.' "

DIFFICULTY IN INTRODUCING RELIGIOUS INSTRUCTION.

"*March 18th.*—In one of my Zenanas to-day I had twenty pupils, but there I dare not say a word for Jesus, as at present they will not allow a book in the house with even the name of God in it."

WANT OF MISSIONARIES.

"*March 22d.*—To-day I received another proposition, or rather begging request, to take charge of a native school across the river at Howrah. They have no teacher, and fear they must close the school until one, who has been

sent for, arrives from England. I told them I would take charge of it if I could continue my Zenana work. Every school here is missionary work, and there is a deplorable outcry for teachers. Oh that you could send out another, or even two or three teachers, and means for Zenana work! There could be no place where they are more needed. We could establish a little mission of our own, for no matter of what denomination the ladies are, they could find churches and friends. Already I have over one hundred and twenty pupils needing another white teacher and funds to carry it on, and there are as many more ready to be taught."

OPENINGS FOR TEACHING IN THE VICINITY OF CALCUTTA.

"*March 27th.*—Yesterday Mrs. Murray told me that in the morning a Baboo had called upon her, saying that as he had heard she was very kind in teaching the native ladies, he wished his to be taught. He lives at Serampore, about fourteen miles off. She told him that if he would pay for a native teacher, she would secure the services of one, and would promise to go and see his ladies once a fortnight. He seemed quite delighted, and gladly promised to pay the teacher."

MEDICAL VISIT.

"*March 29th.*—Beautiful Star's mother-in-law is ill with fever. I asked if she had a physician. 'Yes,' was the answer, 'one educated at the medical college.' On asking if the doctor might see his female patients, 'Oh, no!' she replied, 'a curtain is suspended in front of the bed, and through a hole she puts out her hand for him to feel her pulse, and through another she puts her tongue. The doctor asks questions of a female servant, who repeats them to her mistress, and the answers are delivered in the same way.' But even having a physician is a great step, as two or three years ago they did not employ them."

HOUSEHOLD CUSTOMS.

“March 30th.—I went to-day to a house where I had not been before, the ladies having complained that I visited many houses in the vicinity and passed them by. I made time to go there, and found a number, all anxious to learn to work. While sitting talking to them, an old-looking lady came and sat down; immediately three of the ladies knelt before her, put their hands together, and with their foreheads touched the ground. Upon inquiring afterwards about this, I was told that she was the ‘Tuckoo mar,’ that is, the mother of the house. She rules the female portion of the household, and there is no appeal from her word, as even the husband cannot save his wife from any thing the ‘Tuckoo mar’ may order. She is treated with the most profound respect, and her daughters-in-law, when they see her for the first time that day, pay her the observance named.”

HINDOO HOSPITALITY.

“April 3d.—One of my Zenana ladies brought me in her fingers a Bengali sweetmeat, made of milk curds pressed hard into a ball, mixed with sugar, and boiled in clarified butter, which makes it look like a doughnut. I ate it and found it very nice, and then asked if I brought my American sweetmeats would they taste them? They looked very much confused, but answered, ‘No, the Baboo can, but we cannot.’ They then wished to know if I could eat any thing they cooked for me, and when I said ‘Yes,’ seemed quite delighted. I presume, some day, I must perform penance, but I would not have refused on any account.”

SPREAD OF ZENANA WORK.

“Zenana work is spreading over the length and breadth of the land. Mrs. Winter has gone to Delhi, where she

has had so many Zenanas opened for her reception that she has sent to England for assistants. Yesterday I received a sort of message, saying that if I found my health fail in Calcutta, the wife of the Lieutenant Governor would give me plenty to do in a most healthy place in the country."

OFFER FROM THE EUROPEAN ORPHANAGE.

"*April 7th.*—This evening I received a note from the ladies of the 'European Orphanage,' of which Mrs. Sherwood was one of the founders, begging me to take the charge of it. I could not do more important mission work than among these seventy-three children, all white, of entirely European parentage. If I can only train some of them for Zenana teachers, it will be a great work, as the Baboos think much more of European teachers than of any who are partly of Indian extraction. The ladies said that I should have three afternoons in the week for Zenana teaching. This will only be a temporary arrangement until a good superintendent is secured."

HOOK-SWINGING.

"*April 10th.*—This morning commenced the festival of Hook-Swinging. To this the Government cannot put a stop, for if men choose to torture themselves on their own premises, no one can prevent it. Beside our compound, drums, trumpets and bells were making a very great noise from very early in the morning. Mrs. Johnson (the sewing mistress here) told me, that in passing along the street, she had seen a man who had gone through the operation of hook-swinging. The hook had been passed through his side, and then thick ropes were placed in the holes, and they were being drawn backwards and forwards by another man as he danced along."

INVITATION TO AN EASTERN WEDDING.

“April 13th.—At one of my Zenanas this morning, one of my little pupils, a child of ten years of age, was dressed with so much jewelry that I hardly knew her. She had a broad band over an inch in width round her forehead, composed of gold, pearl, rubies and emeralds. A large ornament depended from this, while a larger piece went over the top of her head. The bracelet, ear-rings and nose-rings were worn in profusion. This child is a bride preparing for her wedding, which will take place on Monday, to which they have invited Mrs. Murray and myself. Three years ago, the idea of allowing a Christian or European to witness this, would have been considered impossible. The bride has asked for an English book, as she is beginning to read in our language very well. She has never seen her future husband, and will remain at home one year after her marriage.”

PROSPECT OF A SCHOOL FOR GIRLS.

“April 15th.—Mrs. Murray mentioned that a Baboo had applied to her last week to visit five Zenanas in Serampore, where the women would be regularly taught. There is a district, just two miles out of Caleutta, where a girls' school might be established on Christian principles, the Baboos of the neighbourhood having promised to send twelve girls to begin with, and it is thought many of the Mohammedans might be brought in. I really feel as if I would like to do the work of twenty people, there is so much to be done and so few to do it.”

DESCRIPTION OF THE WEDDING.

“Monday, April 18th.—I have just returned from the wedding, and will try my best to describe it, although I shall fail to give a vivid impression of it. As we entered, we found the doorkeeper waiting for us at the door, to

clear the way for us into the house. The court was roofed over with a handsome painted eanvas, the floor covered with a good Brussels carpet, on which about two hundred men were sitting. At the upper end, the god's house, tastily hung with small red eurtains and brilliantly lighted, a number of Brahmin priests were sitting. We went up stairs to the upper verandah, where were a great many Baboos. They greeted us, but especially Mrs. Murray, very warmly. One of the young men said to her, 'Your name will be engraved for ever, as on a tablet, on our hearts, for what you have done for the ladies of India.' Chairs were plaed for us here to witness the eeremony, after we had paid our respects to the ladies, and our hand-kerchiefs were then saturated with rose water. During this time the two fathers and the groom were sitting on the platform among the Brahmins, making their settle-ments and agreements, the groom promising the bride's father to be kind and good to his daughter. Soon some boys presented every guest with a small bouquet of flowers, very tastefully arranged. Again, a silver box was passed around, filled with some exquisite perfume, into which you only dipped your finger. After this, a garland of small white flowers, with an odour, similar to, but not as strong as our tube rose, was thrown around the neek of every one. We were then ealled to go to the ladies' apartments, and were led into the verandah that looks out into the court for the women. On the ground stood a small pan, filled with little flaming balls, whieh shed a bright light. Close beside this fire stood the grooin, perfectly motionless as a statue, dressed in a sharree of bright pink silk and tinsel, on his head a very high cap, eomposed of white silk and tinsel, very similar to the way old dames' eaps used to be made, with immense tassels depending from each side. In front of him stood the barber, who is master of ceremonies, blowing the trumpet. The

groom stands thus motionless on and surrounded by plantain leaves, when presently a procession of women appear all closely veiled, and each bearing something on her head in a sort of tray of basket-work. The first was the bride's mother, who carried in the tray on her head a number of blazing balls, and in her right hand a dish of water. The other women had various kinds of food in their trays. They pass round the groom seven times, the mother spilling the water so as to form a circle. The seventh time, when she is directly behind the groom, she suddenly shoots the tray with fire, over his head, which falls in front of his feet. She then came around, turned the tray upside in front of the groom, stood on it, saying something to him, while touching his face and chest with oil plantain, etc. Suddenly, the bride appeared for the first time, carried by the barber and his assistant, on a piece of board, covered with emblematical devices. She was carried seven times around the room within the circle formed by the water, and then placed at his feet, while all this time the groom moved not a muscle.

"The bride was dressed in a bright red dress, with uncovered head and face. She held her head down, however, so that her face could not be seen. The barber and his assistant now lifted the bride to a level with the bridegroom's breast, when a large sheet was brought and thrown over them, including the mother and another lady.

"These hold lights close to the pair, who for the first time look at each other. They remain under this sheet about five minutes, during which time occasionally a horn will be blown or a loud shrill shriek heard. This is from the barber to cause any one who shall ever say any thing bad of the young couple to mention it. The sheet is now taken off, and the groom goes through an underground passage, to a side door, opening into the god's house in the outer court. Through this the bride is also carried and placed

opposite the groom, in a circle which has been most elaborately chalked the day before by the bride's mother while between them stands a vase filled with flowers. The groom's hand is placed on this, with the palm upwards—the bride's on his in the same way. In her open palm is placed a number of rupees. Then wreaths of white flowers are thrown over their heads, and a cloth over them.

"At this part of the ceremony we were at quite a distance in the upper verandah of the outer court. The young Baboo, who had once been my interpreter, asked if I would like to go down into the recess to witness the rest of the ceremonies. 'I went to the Brahmans,' he said, 'who gave permission for you to go there. You know these are nothing but ridiculous absurdities, but as they are our old customs, you may like to see them. I shall be so glad to see the day when our ladies shall be courted and married like you English ladies, and some of our barbarous customs done away with, but I fear it will not be in my time.' These were his very words. We then followed him down stairs, and across the court, the crowd making way for us as we passed. We ascended the steps of the little place called the god's house, the most holy Brahmans taking no notice of us, except to shrink away as we passed, that they or their garments might not be polluted by our *touch*. We found the bride and groom were seated with their hands together, in the way I mentioned, while one priest was standing by the groom, and another was laying down the law most emphatically to the bride's father. Each party must have their family priest to marry them. The young couple here make some promise of love and fidelity, then the cloth which covers their heads is removed, and the rupees from the bride's hand are given to the priests. Two or three times I would ask the young man beside me, the meaning of this or that part of the ceremony (by the way, he is a doctor, and not very long since went through these

ceremonies for himself), when he would laugh and say, 'Oh, only a superstition; something to put money into the Brahmins' pockets.' The father of the bride and one of the priests then sat in front of the young couple; in front of the father was a silver dish, shaped like a shoe, and filled with water, also containing a very handsome ruby ring and a thin iron bracelet. The ring was given to the groom, the bracelet to the bride; then some of the water was sprinkled on them and some flowers thrown at them. The bride was then lifted up on the boards and carried first to the groom's right, and then his left side, there seated, while one end of their saurees were tied together, which pronounced them man and wife. She was then lifted up and placed in front of him, with her back toward him; his arms were put around her, and his hands under hers. Into her hands a plate was given, filled with parched rice and bananas; a whisp of straw was lighted and placed flaming at her feet, upon which she threw a cover. Again the bride was seated by the groom's side, her sauree being drawn over her head and face, the husband, however, first putting some red powder on the front parting of her hair. This is always the distinguishing mark of a married woman, for up to this time the women do not wear the sauree over the head. On the bride's forehead, over the veil, were placed two broad silver plates like Jewish phylacteries, and then both parties disappeared through the side door, and the ceremony was over.

"A general feasting now took place, but it was after ten, and we retired. I had thought we should see the ceremony from the side door, and that no one would wish it to be known that we were there; but instead of that they really seemed proud of our presence.

"We were the first Europeans that have ever witnessed the whole ceremony. I spoke of the barbers as generally the promoters of weddings, as they find out through their

wives something of the young girls. They follow their profession either in the public streets or in the Baboo's Court."

WANT OF EDUCATION AMONG WOMEN THE BARRIER TO CHRISTIANITY.

"*May 5th.*—This morning, in talking with my Pundit, he bewailed the lack of female education and said, 'You will find that thousands of young men in India are Christians, that is in head belief; for the beauty, the truthfulness, and purity of the Christian religion must commend itself to every educated mind. It is not our heads, but the affections of our hearts that keep us from an open profession of our Christianity. Were we to do this, we should become outcasts from our fathers' houses, cursed by our mothers, forsaken by our wives, and our little ones taught to hate us. Though we believe in our intellects, few of us have the courage thus to leave all for Christ's sake; it is our women who keep up Hindooism.'

"How little Christians at home realize the difficulty of a Heathen's profession, literally giving up *all* for Christ's sake!"

ENCOURAGEMENT FOR A SCHOOL.

"In a note received from Mrs. Murray to-day, I learn that at least eighteen girls, the daughters of Baboos, are promised for a beginning at the school we had been planning, and the Mohammedans were quite willing to send their daughters. Mr. Wood, a missionary, is to inquire the price of erecting a school-house. Do you think that the good people in America will help us in this matter without diminishing their zeal for our work in the Zenanas? Although this is our first work, female education in every form is now growing to be of vital importance. How many thousands of women there are unemployed in Chris-

tian lands; oh! that they could understand the importance of giving the Bread of Life to their famishing sisters. Everywhere you go you will find that female education is the one general movement *now* in India."

ANTICIPATED VISIT FROM, AND INCREASING RELIGIOUS
INTEREST IN, "BEAUTIFUL STAR."

"*May 9th.*—My Beautiful Star is anxious to come and see me; and, as there are no men about the premises, she thinks her husband might be induced to let her come some evening. That would be another great step in the right direction. She tells me she does not pray to dumb idols, for she knows they could not help her; but she prays to God in heaven, and to Jesus Christ. Here we have cases in which I believe there may be true children of God without making a public profession. It is impossible they should, as they are bound by their husbands, most of whom are Deists and care little what faith their wives may be of, as long as they keep it for themselves. For the ladies to go to church would *never* be permitted, but I trust God has many of his hidden ones here, and the Great Day will at last reveal it. I took up a large book which was lying on Beautiful Star's table, and to my great surprise and pleasure discovered that it was *Paley's Theology*, in English! Who would have expected to have found it in such a place? Truly, with a good man, his works live after him."

LUNCH IN A ZENANA.

"*May 20th.*—Having received a pressing invitation to take lunch in one of my Zenanas, Mrs. Murray and myself went to-day. We had to pay the penalty for being liked. On two large wooden stools, were placed three plates of different sizes. On one was a fish, about the size of a herring, some strange vegetables, and about six large but thin pan-cakes; on another was a quantity of vegetables

and curry, all cold; on the other were different kinds of sweetmeats, as they call them, mostly prepared with sugar and milk. Then followed four different kinds of fruits, enough in all for a dozen people, and we were expected to eat it all. We were obliged to taste every thing, and found the curry and sweetmeats very good."

ANCIENT CUSTOMS AT WEDDINGS.

"*May 21st.*—This evening we attended another wedding. The ceremonies were similar to those we witnessed before, save that we were not permitted to see, even from a distance, the closing part of the ceremony, as in this house they are bigoted Hindoos, never having thrown off the trammels of heathenism. Our being invited at all is a great step. As we went rather early, the bridegroom had not arrived, and while waiting I was much struck with the antiquity of their customs. Suddenly was heard the loud blast of a trumpet, followed by drums, fifes, etc., accompanied by a great blaze of light; then a loud shout, taken up by all within the house, even by the women, 'Look! the bridegroom cometh.' The dresses and jewelry of the women were really beautiful; many of the dresses more than half gold thread, and the pearls I never saw equaled. I hope our attending the wedding will be of some service. There were three women from different houses there, who wish us to teach them, but how to do that we know not, although we have promised to go and see them. One of the women is the daughter-in-law of one of the richest, but most bigoted Baboos in Calcutta. He keeps up all the Poojahs and spends thousands of rupees a month upon the Brahmins. In his own compound he has seven large Heathen temples. He has been bitterly opposed to the education of his ladies, but now his daughter-in-law says we must come, although, notwithstanding their wealth, nothing will be paid for the instruction. Well, it must be

purely mission work, we, striving to dispense the *Bread of Life* without money and without price, trusting that some day part of this wealth will find its way back into God's treasury."

BELIEF IN THE DOCTRINES OF CHRISTIANITY.

"*May 23d.*—I asked my Beautiful Star to-day why she had not been to see me, as she had promised. Although I spoke in English, she immediately cast a sidelong glance toward her mother-in-law, which I understood, and said no more till she had left the room, when I again spoke of the proposed visit. She mentioned that her husband had said if she came to see me, she must wear a European dress, which was being made by the tailor. Certainly the thin edge of the wedge has been introduced, which will split up Hindooism. To-day, while she was reading 'Peep of Day,' I said 'God the Son, Jesus Christ, was with the Father when they created the world.' 'Yes,' she replied, 'God the Father, God the Son, God the Holy Ghost, one God and one Creator.' Since I have tried to explain the doctrine of the Trinity, she seems to like to dwell upon it, and whenever I mention one person of the Godhead, she always brings in the other two. May she learn to know Him whom to know is life eternal!"

DISAPPOINTMENT IN AN ANTICIPATED VISIT.

"*May 24th.*—Received a note from Mrs. Murray to-night in which she mentions that in visiting Beautiful Star she found her greatly disappointed. Her husband and father-in-law had not only given their consent to her visiting me, but had seemed quite pleased with the anticipation. Her dress was made, when the mother-in-law found it out, and had positively forbidden it, as she will on no account permit her entrance into a Christian house. Poor thing, she is greatly disappointed, and so am I, but we must wait

and trust that better days are dawning for the women of India."

VISIT TO A MOHAMMEDAN HOUSE.

"*May 27th.*—Mrs. Murray and myself went to-day to the first Mohammedan house that has been opened to us. The Mohammedan women are kept in even greater ignorance than the Hindoo women. These people we visited are very poor, and the house looked extremely dirty. The houses of these poorer natives are as meanly constructed, and destitute of furniture as those of the Afriean, with this difference, that in Afria all belonging to a house, both outside and in, is scrupulously clean, while here every thing is abominably dirty."

AFFECTIONATE INTEREST OF THE ZENANA LADIES.

"*June 1st.*—One of my Zenana ladies had a large basket of mangoes, which she insisted on my taking home to-day. I do think they are beoming very much attached to me, and evince it in every way in their power."

DESCRIPTION OF JEWELS.

"*June 6th.*—Beautiful Star looked so pretty to-day, dressed in a new Swiss muslin sauree, trimmed with lace. She brought her jewels to show me, which she possesses in the greatest profusion. There were as many as six pairs of magnifieent diamond bracelets, some set in enamel and some in filigree work. She had also one pair for the arm above the elbow, three inches wide, set with diamonds, opals, amethysts, topaz and coral, each stone as large as a very large pea. All pearls are set in their natural state. She had over one hundred braelets, and the pearl neeklaees, ear-rings, &c., were really splendid. She wears but little jewelry, however, and with good taste, although she must possess a fortune iu jewels alone."

[THE CUSTOMS INDUCED BY CASTE.

"June 7th.—This morning one of my Zenana ladies brought me some sweatmeats of their own make, which were of curds and cocoanuts. When my lessons were over, as I was eating, one of the ladies, who, I think, is very fond of me, was sitting with her arms around me, while her little boy, about four years old, was standing beside her, looking wistfully at my sweetmeats. Without reflection, I broke off a piece, and was about to put it in the child's mouth, when the mother quickly drew him away, with an expression of intense horror. It would be a most fearful pollution for one of them to eat any thing I had touched. Poor creatures ! they know not the Saviour's word, ' Not that which entereth in can defile the man.'"

SIMPLICITY OF THE INMATES OF ZENANAS..

"June 10th.—I quite won the hearts of two young girls in one of my Zenanas by the present of a little picture each, a bright coloured fashion plate ! Poor things ! they are so like children. Miss Gomez this evening brought me the photograph of one of her Zenana ladies. If I can I will get some of mine taken, or send this one home. It seems that an English lady here takes photographs, and she was admitted with her implements into the Zenana."

MOHAMMEDAN FEAST.

"June 13th.—To-day commences the Mohammedan feast of Hussein and Hossien, which lasts three days. During that time no one in the city can get a good sleep, as they keep it up all night, going about the city and making an awful din. Immense crowds are all the time in the streets with tin kettles, drums, fifes, bugles, whistles, trumpets, in fact, any thing that will make a noise. The last day is the climax of the feast, when they have a great procession

in the daytime, and a fight between the pretended brothers. In all the mimie temples which they carried about through the day, there were two pretended dead bodies, small figures made of elay, eovered with a white cloth. After the eeremonies are over, the figures are buried."

ENCOURAGEMENT TO LABOUR EARNESTLY.

"Beautiful Star told me to-day that she does pray every day to God the Father, to Jesus Christ his Son, and to the Holy Ghost, for she knows the idols cannot hear her, and she no longer prays to them. Assuredly, if she were to die, I should feel strong hopes of her everlasting happiness.

"In the room to-day was a beautiful model of one of their open temples, about four feet high and four feet square. The frame was made of wood, beautifully earved in various figures, covered with silver. This is to serve in some Poo-jah that is soon to take place."

THE CHILDREN OF ZENANAS.

"*June 24th.*—My children at the Zenanas, are always on the wateh for me, and cluster round me just like a swarm of bees. It is on these mostly, not so much on the elder ones, that we hope to make impressions and see the result of our teaching."

From a private letter, received from a mission station in Africa, we extract a touching account of sisterly solieitude :

"I study Romans a great deal, for my Sabbath-sehool class is in that book now. I find it very hard to explain and help them to digest some of the tough 'meat' Paul gives. They all need 'milk' yet. Two Sundays ago, our personal responsibilities and *works to show our faith eame*

in. The whole class was very much affected, tears stood in their eyes, while several of them wept. Mawele could not speak, though she tried several times. At last she grew very calm and said, 'I want to say a few words to strengthen what you have just said to us—that we must do something for Christ and for our dying friends while we can *see* the sun, for it is *even now* setting. I went last week to my father's kraal, to see my father, mother, brothers and sisters. I talked to them, urging them to come and learn and to live with Christ. My sister answered me and said, "Mawele, it is your fault that I am not a Christian. I longed to be a Christian. I waited for you to ask me to be one and to live with you, but you never asked me. You did not speak to me about my soul, and it is *your* fault that I am not there to-day—*your fault*." Mawele went on to say, 'I sat down by her and cried, and said, "I see my fault. I thought whenever I felt like speaking to you about your soul, that you would only make fun of me, as you used to do, so I only prayed for you. I now pray you to come out of this darkness and believe. You are not yet dead." My sister shook her head, and said, "I am like the dead. I cannot live with you now at the station, for I am married. It is *your* fault." If you could have heard Mawele telling it, you would have joined us in that wailing sound they make, when they said 'Ma ! me !' We all said it, as if we had just seen some one going over the waterfall near us, and *could* not help them. She asked us all to pray for her sister, and added, 'I am resolved to speak more of Christ, even if my friends do laugh, for the sun will soon set, and then we can do no more.' M. L.

In a little English work, called "Wants and Woes of India's Daughters," are mentioned the following items of interest :

"A few years ago, a benevolent English lady gained per-

mission to visit the Zenana of a gentleman with whom she was well acquainted. On entering the apartment, she was gazed on with wonder by its inmates, and asked a number of puerile questions, such as would scarcely have been put by intelligent children of six years old. Among other things, she was requested to describe a European gentleman, his dress, appearance, bearing, etc. 'What would we give to see one!' said they altogether, as the description closed. 'I will manage it for you, if possible,' replied the lady. She told her husband, who entered into the matter with much kindness.

"The Baboo was consulted as to how it might be arranged, and an expedient was devised. A screen or purdah was placed across the largest apartment of the Zenana, in which small holes were perforated. The European gentleman, who was tall, walked, hat in hand, to the part of the room outside the screen. He took pains to show himself off, for the gratification of the poor prisoners within, and his wife afterwards enjoyed their exclamations of delight and wonder. 'We shall never forget it,' said they; 'we shall now have something to talk of as long as we live.'"

THOUGHTS ON THE SCRIPTURES.

"One of the teachers who visited a Zenana in Calcutta, had been telling the ladies therein of some of the especial promises made in the Christian Scriptures to women. "Really," said a young wife, "your Bible must have been written by a *woman*, it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us.'"

HOME DEPARTMENT.

THE Fall quarterly meeting of the Woman's Union Missionary Society was held October 17th, 1864, in Brooklyn. Interesting and encouraging missionary correspondence was read, and an address made by the Rev. Mr. Mills, on the subject of personal responsibility in the mission work, united with that perseverance which alone could render any efforts availing.

OUR EXAMPLE.

Among the most inspiring examples of Christian benevolence which adorn the pages of sacred history, none stands out in such bold relief as that response of the children of Israel to the demand for gifts in the preparation of the Tabernacle. Notwithstanding their impoverished condition after four hundred years of servitude, such was their "*hearty willingness*" (God's especial requirement) that offerings were made in such profusion that the people were restrained from giving.

We might be apt to consider this example too remote for actual imitation, had we not a striking illustration of its inspiring worth in the recent outpouring of noble souls, eager to meet the vast debt of the "American Board."

Although each heart keenly feels the pressure of our civil contest, and every power is strained to provide for

the wants of our distressed veterans in the field or in the hospital, this unprecedented response to urgent pleas prove that our eyes are not yet dim to the wants of far-off nations striving for the "Bread of Life."

Emulation in Christian duties is not forbidden us, for even St. Paul tells us "to provoke one another to good works," so that our missionary society may fain follow in the footsteps of these "cheerful givers." Let it be remembered that the society is passing through that period most peculiarly needing assistance and encouragement—its infancy. Its establishment on a system of collectorships frees it from present and future debt, but this support should not paralyze all outside effort. If we desire the smiles of the All-bountiful Giver, we must have that constant growth which serves to expand our energies and extend our sphere. Mission work, we all know, demands the *highest* exercise of faith, for truly it is "the substance of things hoped for," but who that accepts as a privilege the opportunity of being a "co-worker with Christ," would be content with less. Faint voices of entreaty are borne to us from every mission field, asking, not alone for *the offering of the Israelites*, but also for the widow's mite.

We cannot, surely, let these entreaties fade on the ear, when by our hearty assistance that whisper may swell into the glorious anthem which reaches its climax in the song of the redeemed.

S. D. D.

CHILDREN'S DEPARTMENT.

Letter from Miss Brittan.

CALCUTTA, May 27th, 1864.

MY DEAR CHILDREN—I hope it gives you as much pleasure to receive my letters as it does me to write them, for, if so, we shall both be quite satisfied.

I thought, when I came to this heathen land, that I should see more of the idols than I do; but no Christian is permitted to go or look into their temples. The season for one of the great feasts of Juggernaut is approaching, of which I hope to see something. All of you have heard of the idol Juggernaut, whose little figure is dragged about in a great car, and at whose feast every year many people were killed by throwing themselves in front of the car, which passed over them.

The English Government will not allow this now to be done, but the feast is still kept up all over India, and a great many cruelties are perpetrated at it.

Would you like to hear the history the Heathen give of this god, and their reason for dragging it about in the manner they do?

The god is a little figure about a foot high, with a big head, large protruding eyes, and a mouth that reaches from ear to ear. Its hands are misshapen, while from the waist it is but a block of wood. Now I

will tell you how it came to be so ugly. The poor people here believe in a great many idols or gods, praying to one for one thing and another for another. Although they think they live in heaven, they believe they come to the earth and wander around, in the form of a man or a beast. They say that a rajah or king built a splendid temple to the gods, and then he wanted the most beautiful image made to put in it. He told the carpenters that whoever would make such an image should receive a great reward, but if they failed he would punish them. This threat alarmed them so much, that no one dared to attempt to make it. Thus the beautiful temple remained for a long time without a god, until one day a very ugly old man, who was deformed and cross-eyed, came to the king and offered to make an image for him. When the king looked at him he said, "I fear you cannot make a beautiful image," to which the old man replied, "I can, but will not commence it unless you promise me that I shall be shut up in the temple while at work, and that no one shall come near or look at me, for, if they do, I shall leave off directly, and not finish it."

The king, finding no one else would attempt the work, consented to the old man's terms. For three months no one saw the old man, but all heard a great noise of hammers, axes and saws.

At last the king's impatience was so great, he broke open the door and saw the old man standing before this ugly image, which was only partly finished. The old man, as soon as he perceived the king, flung down his tools and said, "There, I will not add another stroke, and no one else shall dare to touch it, but all men shall

worship this image as it is." Then the old man suddenly changed to a handsome young man, and disappeared through the roof of the temple. All knew then, that he was Shannadave, the god of carpenters.

The king grieved over his impatience, but as this image was the work of a god, no one dared to improve it. It was placed in this beautiful temple and worshipped as the great god Juggernaut all over India.

Now I must tell you something about the feast of Juggernaut. Near the temple of Juggernaut is a smaller one, in which they worship Stoca, who is said to be a sister of this great god. At this season of the year the priests pretend Juggernaut must have a bath, which, as he is unaccustomed to, they say he catches cold and becomes very ill.

Immediately his devoted worshippers begin to send him gifts in every variety, but he continues to grow worse for two weeks. At length it is announced that he is beginning to convalesce, but must have a little change for recovery. So he is to be taken to see his sister, whose temple is a few miles off. Then the great car of Juggernaut is brought out and he is placed in it. This car is from twenty to forty feet high, with a great many stories to it, ornamented with hideous figures of strange animals and men. In the very highest story of this car is placed the little god, but the rest of the car is filled with Brahmin priests.

Crowds of people drag this very heavy car, considering it a very great honour to be permitted to assist in this labour. As the car rolled slowly along, those dreadful cruelties used to be, and are now sometimes, committed, to show their devotion to the god and grief

for his illness. Juggernaut remains at his sister's house for two weeks, when he is pronounced well and is brought home with horrid feasting and rejoicing.

Although, dear children, we should feel sorry that these poor people should be so ignorant and degraded, yet can we not learn a lesson from them in doing and suffering so much to please their god, while we take so little pains to please our God, a kind and loving Father?

With much love and many prayers,

Believe me your sincere friend,

H. G. BRITTAN.

In the following account of the manner in which little children in India amuse themselves, our little readers will see how closely each play resembles ours, which will, perhaps, help them to remember that the same God has made *all* of us, and given us many feelings in common with them :

Amusements of Heathen Children.

BY A NATIVE.

LITTLE Hindoo girls are very fond of having little coloured dolls, made either of wood, baked earth, or rags. Their love for these is so great, that if they lose or destroy them they cry bitterly, and are not comforted unless they get something else in its stead.

They sometimes arrange marriages between these dolls, just as their own parents do for them in actual life. Many very little girls, of two or three years, have earthen or wooden toys, which they fill with dust, saying they will cook rice and make a dinner for their dolls. When the dinner is ready, they get leaves and pour out some dust on each leaf, which is set before the

dolls. Bigger girls often beg real rice from their parents, and actually cook it in little vessels, so that their small dinners can be eaten at their play-feast. Another favourite game of our little girls is to collect a number of small stones, and divide them in equal numbers among three, four, or nine. Each one engaged tries to win all the stones, and the one who succeeds gives a trifling punishment to the others, which they fix by general consent. They become so engrossed when engaged in this game, that they forget their work, and even their food. It is a kind of gambling, and not a nice play for Christian girls, but it is a very common one in the Heathen villages. They have another favourite game, called Hide and Seek, which they engage in on moonlight nights. A number of children remain together, and the girl who is to hide leaves them and enters a house, or goes behind a wall, or some place where she can be concealed. She then makes a noise, and the others quickly search for her, and when she is found, a shout of joy is heard from all.—*From "Indian Village Life," by Mrs. Weitbrecht.*

The Fakir.

You have all heard about the *Fakirs* of India, men who make a vow to remain in certain positions for a number of years, until they finally become deformed. They think it makes them very holy, and great favourites with the gods.

The other day I saw a man who had made a vow that he would never take his arm down from one position over his head. Other people fed him and gave him all he wanted, because they thought he was so holy. He

was a most disgusting looking object, for his arm looked like a thin piece of stick, as if the skin was just stretched over his bones. His nails were more than an inch long, like great birds' claws, while his hair and beard had grown very long and were covered with filth. I do not suppose he could ever move his arm without breaking, he had held it so long in that position. As he sat by the roadside begging, almost every one who passed would throw him something, as it is considered a very meritorious act to give to these beggars.

See how different the Christian religion is, for it teaches us that "cleanliness is next to godliness."

H. G. B.

LITTLE children in India, are taught to clean their teeth as soon as they have them. They do it at first with their fingers, only, and afterwards they use a small piece of thin bamboo stick, which is flattened at the end, and being soft and elastic in its nature, answers the purpose of a brush. No one is known to neglect their teeth, which are beautifully white and even.

Amounts Received since the Date of the Last
Quarterly Report.

Central Baptist Church Mission Sunday School, Brooklyn.	\$50 00
Mrs. Emma Willard, Troy.....	10 00
" E. J. Wade.....	10 00
Estate of F. B. Cole, deceased, per Theo. Hinsdale, Exec utor.....	50 00
Mrs. Lyons	5 00
Children's Mission Band, First Fruits of a Coming Har vest, per Mrs. Williamson.....	30 00
Mrs. Williamson.....	25 00
" W. A. Halloek.....	34 00
Mr. Winthrop B. Smith (Patron).....	50 00
Mrs. J. P. Robinson.....	25 00
" Geo. Ireland.....	20 00
" C. C. Dike.....	20 00
Balance in Treasury	\$225 00

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Toungoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar.

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.
2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.
3. In case of an equality of votes, the President shall be entitled to a casting vote.
4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.
5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commanding her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crotched.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEM S.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in
a Lozenge, and crowned with a Triumphal Wreath—indicating
Love, Meekness, Hope, and Union; the Stars representing
the Nationality of the Society and the number of
Denominations engaged in the Society—designed to be
used as a Seal by which all connected will recognize one
another.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," incorporated in the City of New York, February 1st, 1861, the sum of to be applied to the Missionary purposes of said Society.